





Digitized by the Internet Archive
in 2015

THE
MISSIONARY MAGAZINE
AND
Chronicle.

FAMILY SACRIFICES TO A HINDOO IDOL.



"In its little hand it carried a plantain; I asked, 'What is this for?' They replied, 'It is for sacrifice.'" (Page 52)

SUMMARY.

OUR article on Female Education in India, which supplies the affecting incident represented in the preceding engraving, will, we trust, be read not only with deep interest, but with practical benefit, by every friend of Missions. The scene forcibly reminds us of that described by the prophet Jeremiah, on which a deceased father of our Society founded one of the earliest and most powerful appeals for juvenile exertion:—"The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cake to the queen of heaven, and to pour out drink-offerings unto other gods, that they may provoke me to anger." The zeal of idolaters in the service of their gods is an awful rebuke to the lukewarm professor of the faith of Christ, and an example from which even the ardent and active believer may cherish warmer zeal.

Christian Parents! not only bear your little ones to the temple of the Lord, but teach them the duty, and afford them the means, to carry their willing gifts to his holy altar. Christian Children! let your hearts be filled with gratitude to that God who has made your lot to differ so happily and so widely from that of these young idolaters; and while, as you think on their blind and miserable condition, your eyes are filled with tears and your hearts with pity, let *their* EARLY zeal provoke your own, and let your pity lead to nobler efforts to make known to them the way of life.

To impart instruction, and especially *Christian* instruction to the *Female* children of India, was formerly pronounced *impossible*; but the letter of our valued correspondent, in common with those of all her fellow-labourers in that country, proves, that it is *not only practicable but easy*. No reason can be assigned why the *daughters* no less than the sons of India should not be enlightened and elevated by the power of the Gospel, and no cause *does* operate to prevent this *but the want of adequate resources*.

Before this number is put in circulation, thousands of the youth of the metropolis will have been gathered together in Exeter Hall, to hear from the lips of our Missionary brethren the mournful state of those who, with the earliest dawn of reason, are

"Taught to pray a useless prayer
To blocks of wood and stone;"

and we trust that the presence and blessing of God may hallow the interesting service, and inspire the youthful multitude with thankfulness for their own mercies, and with generous compassion for the perishing heathen.

We are gratified in being able to present another sketch of the life and labors of a *Hindoo Evangelist*; because we are deeply convinced that in such an agency, duly qualified by the providence and grace of God, we must look for the strength of the Missionary cause. Our readers cannot fail to be impressed with the expanding as well as the purifying influence of the gospel, on the mind of Isaidas. For many years a poor deluded wanderer seeking *in vain* from holy streams and holy places, rest for a troubled heart, till at length he is brought by the providence of God to the sacred city, and there from the lips of a countryman, who had "suffered the loss of all things that he might win Christ," he learns the way to peace, holiness, and heaven. May his character continue to adorn his Christian profession, and his Ministry prove life to many who are now dead in trespasses and sins!

In estimating the value of Missionary success in India, we should never fail to remember *the severe test to which the sincerity of the young convert is exposed*. In that land, where Satan's seat is, to become a Christian is no course of ease and self-indulgence: *there*, if any man love father, or mother, or wife, or

children, or houses and lands, more than the Redeemer, he *cannot* be his disciple. Of this, our article from Travancore affords painful confirmation; but it affords also delightful proof that the faithful follower of Christ, though persecuted, will not find himself forsaken, and, though cast down, that he cannot be destroyed.

The communication of our devoted brother labouring in *Rarotonga* will be read with peculiar interest as another memorial of the seasonable and faithful admonitions of our lamented Williams, and as an evidence that the good seed may sometimes lie long concealed in the heart, and yet produce the wished-for fruits. The letters too of the poor orphans (and we wish our readers could see the neatness and correctness of the originals) cannot fail to afford a rich reward to those generous benefactors, whose bounty they gratefully acknowledge. "We were fatherless and motherless," say they to the Christians of Britain, 'and ye pitied us; we were naked and ye clothed us;' and may we not indulge the hope that He who inspired these feelings in the hearts of his servants, has also said, "inasmuch as ye did it unto one of the least of these, ye did it unto me?" But the multitude of orphans is daily and yearly increasing. May the number of their benefactors be proportionately multiplied, and their Christian kindness be suitably enlarged!

Africa has lately supplied to the reader of the *Missionary Magazine*, *fruits every Month*; nor will they be disappointed either in the quantity or quality, of those supplied in our present number. That Veteran in the cause of Missions,—that faithful Champion both of the *civil and religious* rights of deeply-injured Africa,—Dr. Philip, has been spared to witness, to an extent which will amply repay his self-denying labours, the consummation of his fondest hopes. The Hottentots are free, are active, are happy! Could we look upon their peaceful villages, we should be constrained to exclaim,—“Behold, how good and how pleasant it is for brethren to dwell together in unity!” and could we witness their devout observance of the sabbath, their early attendance at the sanctuary, their thirst for instruction, their rivetted attention while the messenger of mercy speaks of the great things of God, their sparkling or their tearful eye, as he unfolds to them the Saviour’s love, our hearts would glow with holy pleasure,—but while rejoicing over *them*, must we not sigh for *Christian Britain*, and devoutly wish that our churches at home would emulate the piety of those which they have been honoured to raise up among the Hottentots of Africa?

We close our remarks with the subjoined extract, from the letter of the intelligent fellow-traveller of Dr. Philip, which presents the clearest evidence that the statements of our venerable friend, as to the improvement of the Hottentots, both in social happiness, and Christian piety, are in no degree exaggerated:—

“I well remember, when in 1832 I saw Bethelsdorp, the low condition in which it was: the sheep-skin kaross was still in use, and those who had European clothes wore what appeared to be little better than rags. Their houses were only poor huts. You can hardly imagine what a change has taken place. Without mentioning the new church and school, and other buildings that have sprung up, there is a long street of very respectable looking houses gabled, and some of them glazed, and all boasting of conveniences within. In other parts houses of a similar construction are in progress. The every-day dress of the people is decent, and their Sunday clothing showed that they could afford to dress as became people of the working class.

“Here you have a people, in the course of a few years, raised from the lowest condition of poverty, and want, and barbarism, able not only to support themselves, but to support largely the expense of the Institution.”

INDIA.

NATIVE FEMALE EDUCATION.

(From Mrs. Porter, Vizagapatam, Sept. 17, 1841.)

OUR Female Native Orphan School was commenced, December, 1835, with little prospect of success, but it has pleased God to give us our heart's desire. When our esteemed sister, Mrs. Gordon, left the station, the girls of her school were united to ours, and the number now in the school is 60. Since its commencement 84 girls have been received, several have been married, some have died, and a few have left the school. The number might be still increased, but our funds are exhausted, and our monthly subscriptions are by no means equal to our monthly expenditure. We have not yet wanted, and though our faith is put to a sharp trial, the motto with which we set out keeps us up, "The Lord has provided, the Lord will provide."

We have from the commencement met with many kind friends in India, but some of them have left, and we feel their loss. We have also received very liberal support from kind friends in England, particularly from Newport, Bedford, Exeter, Liverpool, Stepney, Chelsea, Mansfield, Bradford, and the Ladies' Society; but when it is recollected that our monthly expenditure for 60 girls and 17 boys, (a total of 77,) amounts to at least 17*l.*, and that our receipts by subscription, upon an average, are not more than 8*l.*, it will be unnecessary to state that we need some other resource beside that of subscription. I make no appeal to your Society—the state of your funds forbids it; but I cannot help thinking there are mothers in England who, when they know there are 77 orphans (for all are so but one) taken out of the depth of heathen misery, and put under the means of Christian instruction, they will not refuse their aid to keep them there.

In Dr. Leifchild's interesting speech at Exeter Hall, in February last, he proposed a plan, which I could not but at once approve and admire. It was, to form an auxiliary society, in which the names of children, as soon as they could understand, were to be enrolled, and to continue until they arrived at their majority. He said, "I believe there are thousands of little ones, throughout the country, of both sexes, who would be glad to be enrolled for some amount." Now I could not help thinking at the time I read it, that, in this respect, the poor deluded idolaters here afford a striking example, worthy of the imitation of Christians. I scarcely ever remember meeting a procession for idolatrous worship, that there was not a number of *children bearing some part* in it. On one occasion I met a man and woman, with three children, on their way to Amoor's temple. I asked them where they were going. They said, "To make pooja," or worship. I asked "Why?" They said, "One child had been sick; they did make vow, and were going to pray." I said, "Why, for such a *little child*?" They smiled and said, "Why not?"

The man carried in one hand a fowl, for sacrifice; and with the other, led a little boy, about six years old, who had in his hand three sweet potatoes. On his shoulder the man carried a little girl, about three years old, who had in her hand a cocoa nut. The woman carried a brass plate, with a little rice, some saffron, a little sugar, and some flowers. She had an infant, about twelve months old; and O, ye Christian mothers, think with compassion on this little one, who also had its sacrifice for the devil. *In its little hand it carried a plantain.* I asked, "What is this for?" They replied, "It is for sacrifice." (p. 49.) They looked satisfied with themselves. They thought, by doing this, they should so far secure the favour of the demon, that no evil should befall them. Oh, how I longed to lead them to Him who is the friend, and not the foe, of our little ones: who, though the Mighty God, has said, "Suffer the little children to come unto me,

and forbid them not, for of such is the kingdom of heaven." Christian mothers, will you not teach your little ones to do something for the cause of him who has died for them? If it is worth no more than a plantain, you may teach them, as did this heathen mother, "*It is for sacrifice.*" Endeavour to sow in their young warm hearts the seeds of benevolence, and teach them, as one of their earliest lessons, "that it is more blessed to give than to receive."

And oh, my beloved children and young friends, will you allow me to appeal to your benevolent feelings on behalf of these poor neglected and destitute little girls and boys, whose souls, you know, are worth more than a world! Perhaps you will say, "Well, but I cannot save their souls." No more can I; but we can direct them to Him who can, and will if they seek him. Many of these poor children have been rescued from scenes of the greatest misery and distress. Great are the cruelties and sufferings that some of them have endured. Many were brought to us during the famine, almost dead; it was some time before they recovered, but now most of them are tolerably well. We have a large school-room for them, in which they are taught, and sleep, for in this country they do not require beds, as they do in England, but they sleep upon a little mat. They take their meals in the verandah, without knives or forks, which curry and rice do not require. They eat out of a little earthen catty, or dish, and if you could see some of their little merry faces, you would say they were quite as happy as many young ladies in a boarding-school in England.

It is a high gratification to us to know that most of them can read the Scriptures in their own language, and in English. "These are able to make them wise unto salvation, through faith which is in Christ Jesus." Let me entreat you to pray that God may give them his Holy Spirit, that their sinful hearts may be made fit for him to dwell in. Now, may I ask you, if there is any thing you can do to assist us to support these poor little ones? I cannot, no, I cannot send them back to heathenism; and yet, I can assure you, we do not know how to support them. I am assured many of you, with your warm hearts, will feel a wish to do something; ask your kind parents, and they will put you in the way of doing it. I cannot help hoping the Vizagapatam Orphan School may yet prove a nursery, where many a heathen child shall be trained for the service of God; and should you, by your contributions, be the means of bringing but one more from the highway of destruction into the fold of Christ, it will furnish you with a source of joy on earth, and a song of praise in heaven.

Though money is in general more acceptable than any thing else, yet as I know there are many young persons and others who can more conveniently make up articles for sale, and pious tradesmen, who wish to render assistance, I subjoin a list of articles which I think will be suitable,—*For the use of the school*: Sewing cotton of all sorts, particularly fine reel, and Morrison's needles, scissors, patterns of satin-stitch and net-work, fine jaconot muslin, fine book muslin for collars, remnants of French and Scotch cambrics for babies' caps, &c.; very fine piece-net and quilling-net, of various widths; a few cotton bags, needle-books, pincushions, and Tract Society's publications, as rewards for the children; tin soup-plates and mugs, or coarse earthenware for the children's use, would be very acceptable; dolls, toys, and instructive books for children; shoe-ribbon and binding; a few fancy shawls, or other articles for ladies. *For sale*:—Fine canvas and Berlin wools, in shades; haberdashery and cutlery of all kinds, well dried before they are packed; narrow sarsnet ribbons; frocks for children under six years of age, of good material, and genteelly made; babies' muslin and merino hoods; worsted shoes; cotton socks of all sizes; gentlemen's fine calico shirts; pocket handkerchiefs; ladies' collars, well worked; prints, ginghams, and muslins; bags, hair-powder, powder-puffs, sponge, &c.

CHARACTER AND LABOURS OF ISAIDAS, ROBERT VAUGHAN'S NATIVE EVANGELIST AT BENARES.

THE following interesting particulars respecting the native teacher supported by the church and congregation of our esteemed brother, Dr. Vaughan, of Kensington, has been communicated by the Rev. W. Buyers:—

His former condition.

I do not recollect having heard from Isaidas any particulars of his early life, which seems to have been passed much in the same way as is usual among the heathen. For a number of years, I think about six, before he first came to us, he had abandoned his native place and had become a Gosain. The Gosains are a fraternity of religious monks or devotees, holding some very peculiar tenets with respect to the Divine nature, by which they are distinguished from other similar orders, such as the Bairagies, Fagies, &c. In this profession of a religious devotee or fakeer, he travelled for years over various provinces of northern India, visiting many of the most celebrated sacred places of the Hindoos, such as Gaya, Chitarkote, Dwarika, Juggernath, and Benares; at the last of which he heard the Gospel of Christ.

First religious impression.

Isaidas had spent some time in visiting the most celebrated temples of that great city, and was setting out on his journey, when passing along the road, not far from our Mission-house, he saw a crowd in a bazaar by the way side. He went into the crowd, and found that the people were listening to our worthy brother Narapot, who was proclaiming the way of life to the heathen. He had never known this doctrine before, but hearing it distinctly explained and eloquently enforced by one who had once been a Brahmin, but was now boldly denouncing the religion of his countrymen as false, and calling on them to seek salvation through the Son of God, he was exceedingly struck with all he heard, and resolved to speak with the preacher.

Inquiries after the truth.

When Narapot had concluded, Isaidas addressed him, expressing a wish to receive some more information about this "new doctrine." Narapot, seeing he really wished to inquire, invited him to his house, and after some conversation, being pleased with him, brought him to me. After explaining to him the first principles of the Gospel, we advised him to stay and receive instruction, to which he agreed. I had him with me daily for several weeks, and although at first there seemed several things about him that led me to form a low opinion

of his intellectual powers, the sincerity of his faith in Christ appeared so manifest that I thought it my duty, at his earnest request, to baptize him.

First Christian labours.

As soon as he was received into the church he began to do all he could to make known the Gospel; and the courage he displayed, in facing the opposition of the Brahmins, was very striking. They sometimes heaped on him the greatest abuse, but I never saw him once lose his temper. The simplicity and sincerity of his character made him a general favourite, both with the native Christians and the heathen, and what most of all surprised us, was the discovery of talents for usefulness, which we never imagined he possessed. The Gospel seems to have given him not only a new heart, but new intellectual powers.

His zeal as an Evangelist.

So long as I continued in India, he remained with me as an assistant, and daily improved in usefulness. During the extremity of the hot season, in consequence of ill health, my medical adviser sent me to the country. I took Isaidas with me to distribute tracts in the neighbouring villages. I was too ill to preach, but it gave me great delight to see his zeal and diligence in the work. He went every day to some of the villages around and preached, or rather talked, to the people. The city of Jerampore, about four miles distant, where the Gospel was scarcely ever preached, he often visited, and though he met with much opposition, he boldly made known the truth.

At that season of extremc heat, the people travel generally by moonlight, and as our house was on the main road from Benares to Jerampore, sometimes thousands passed in one night. When I had to pass restless nights from sickness and the excessive heat, Isaidas sat almost every night in the veranda, and made known the Gospel to the passers by, many of whom would sit down to rest by him. I often heard his voice at two or three in the morning, telling his perishing countrymen of the love of Christ; and while I was too ill to preach, it was truly delightful to hear one to whom I had been privileged to teach the doctrines of salvation, faithfully and zealously transmitting them to others.

The last letters I had from Benares, speak of him as still giving the highest satisfaction. A youth, who was under my instruction, but with respect to whose conversion I had little hope, has just been

baptized; and the brethren, Shurman and Kennedy, both speak of Isaidas as having been the means of good to his soul. I trust he may long be blessed as an evangelist among the poor heathen.

The subjoined testimony to the character and labours of Isaidas, has also been received from Rev. J. Kennedy, of the Benares Mission:—

His attachment to the Scriptures, character as a preacher, &c.

Isaidas, who was baptized by Mr. Buyers two or three months after my arrival at Benares, has been for some time engaged as a catechist, and has given us unmingled satisfaction. He truly appears to be one whose heart the Lord has touched. The grace of God appears to work in him powerfully. He is so blameless in his conduct, that we never hear a word said against him, and he is at the same time very zealous in his efforts to advance the cause of Christ. He has a talent for speaking to the people which we had no idea he possessed. He has committed to memory some of the best tracts, and repeats them with great effect in the bazaar. He is a most diligent reader of the sacred volume. When I gave him a copy of the New Testament in Hindoo, he looked at it with great delight; the tear came to his eye; and he put it with both his hands to his breast, repeating, "I have now got the complete Gospel." Day after day, from the window of my house, I have seen him sitting, under the shade of a large tree, reading the Scriptures for hours together, and then, putting on his girdle, going away to the bazaar to read and converse with the people.

When looking at him, and seeing the intensity with which he studies the word of God, though he has no small difficulty in reading it, I have felt myself humbled, and wished British Christians could see this poor man, a very few years ago sunk in idolatry, now an humble and de-

voted follower of Jesus. When looking on him, I have often thought of the man from whom so many devils were cast out, who came and sat at the feet of Jesus, clothed and in his right mind. He is very anxious to obtain Christian knowledge. He often comes to me to tell me what the people say to him, and what he says to them in reply, to see whether or not he has answered rightly. His replies are generally very pointed, though of course, as might be expected, he sometimes commits mistakes. The great leading doctrines of Christianity he knows well, and he is accurate in his statements of them.

Exemplary spirit under persecution.

On some occasions Isaidas meets with all sorts of abuse, and persons have even threatened to murder him, but he bears all most patiently. When they are unmoved by what he says, he tells them he can do no more, but that he will pray to God to give them softer hearts. On other occasions, his marked sincerity and earnestness make a favourable impression on his hearers. Having been forgiven much, he loves much. Our daily prayer is, that he may be kept from falling, and made an instrument of extensive good. Often before, God has chosen the weak things of the world to confound the mighty. Isaidas was married a few months ago to a native Christian woman, a member of the Baptist church here, who is also an humble, consistent Christian, and gives us great satisfaction.

MISSIONARY LABOURS IN THE REWAH COUNTRY.

(From Rev. R. C. Mather, Mirzapore, Jan. 16, 1842.)

THIS cold season I have been employed in making known the Gospel in the territory of the independent Raja of Rewah. This country adjoins the Mirzapore district, and, with a single exception, has never been visited by any European Missionaries. I left Mirzapore on this tour, on the 17th of November, and reached home again on the last day of the old year. The whole distance travelled over is somewhat more than 300 miles. Mr. Smith, of Benares, an old

and dear friend, accompanied us, and I trust our fellowship in the Gospel has not been in vain. The country of Rewah forms the northern portion of the grand central table-land of India; and the whole territory, under the control of the Rajah, is not less than 10,000 square miles.

Before setting out from Mirzapore, we had doubts whether our mission would be acceptable or not; and, indeed, we rather feared that we should not be allowed to

preach the Gospel at all. But our fears afterwards proved groundless, for every where we met with an open door and no opposers.

Our first stage in the Rewah country was Hanmanna, where we were visited by thirty to forty persons, who came to inquire about the doctrines of Christianity, and to whom we preached for an hour. At Mow Gang, the third stage, we found that it was market day, and we had a large congregation. Hearing that the market was to be held again on the morrow, we stayed over a second day. In the morning of the days we went over to the neighbouring villages. I went to a Fort at some little distance, which was formerly occupied by one of the Rajah's chief feudatories.

At the Fort I found a considerable village, and soon made acquaintance with the chief man in the place. He invited me to sit down, and presently a large congregation of his friends and others having assembled, I had an excellent opportunity of preaching the Gospel. In the evening of the day, we were out in the market-place again, where we had large congregations of attentive hearers, and gave away several portions of the word of God.

The fifth stage brought us to Mangawa, which is a considerable town. Here we staid two days again; we were happy in finding that we had arrived in time for the market day. Here we had a good audience, though in going home we met with a little disrespect from one individual. The

seventh stage brought us to Rewah, the capital of this country. As it seemed to us scarcely respectful to enter on our work of preaching before we had acquainted the Raja with the fact of our having arrived at his capital, we wrote a respectful note, stating who we were, and requesting an interview. In reply, we were informed that the Raja was going out, but that his son would see us. On the following day, early in the morning, an elephant arrived to convey us to the garden where the young Raja was staying. Mr. Smith could not go, and I therefore went alone. The young Raja, or Babu Sahib, as he is called, is just of age, and has some slight acquaintance with the English language. He conversed with me for a short time in English, and then in Hindustanee. I had not opportunity, however, of entering at large on an exposition of Christian doctrine.

Mr. Wilson, an American Missionary, had visited Rewah last year, and had distributed many books among the people. He had not, however, visited the castle, and I was asked why he had not. It appears that after he had left, the Raja gave orders that all the books that had been distributed should be brought to him, and this was actually carried into effect, and but few out of the great number given away actually remained in the hands of the people. This year, however, we filled their hands again, and had some excellent opportunities of preaching the Gospel to the people in general.

PERSECUTION AND INTOLERANCE IN TRAVANCORE.

(From the Rev. C. Mead, Neyoor, January 1842.)

IN a former letter I mentioned that we had been much encouraged in our labours in the mountains: there are now goodly numbers under instruction, who have abandoned idolatry during the year, in their vicinity. They have been persecuted by the heathen, and forcibly taken to drag the timbers required for the repairs of idolatrous cars; some have been imprisoned and fined; others cruelly beaten; and no redress has been obtained. The Resident attended to my representations on one occasion, and issued orders that the proclamation for tolerating Christianity should be observed; but secret orders from the native authorities have been recently issued to take all our people, excepting on the Sunday, to drag the pagoda timber.

In addition to this, every obstacle is thrown in the way, when we wish to erect a chapel, or even a school-room. We have been called upon for a list of our outstations, and to state the different periods

at which they were established; this has been furnished, but hitherto no further notice seems to be taken of the affair. In future it will be necessary to endeavour to obtain permission before we erect any new places. The object of the native government is to discourage and defeat our attempts to propagate the truth. Their efforts, however, will fail, as they have hitherto done. They are aiming a new blow at Christianity, and lately passed a decree that one of our richest people, because he had "embraced Christianity," should be deprived of the property inherited from his ancestor: these are the terms of the decree, and therefore there can be no mistake in the case.

The grievance was complained of to the Madras government, who decreed that they could not interfere, as the decree had been passed by competent authority, and according to the laws of the Darma Shastra—laws to which even Europeans residing here

are said to be also subject, though the late Resident declared they were "laws unfit for a civilised brute." Travancore is what is called an independent state; but, according to the treaty, authority over it can be resumed at any time by the British government, who are responsible for the due administration of justice. The British Resident interferes when he deems it proper, and I have, at a risk of incurring the displeasure of "the powers that be," appealed against the new law of confiscation, nothing of the kind having been known hitherto in Travancore, though Christianity has existed here for five centuries.

The decree adverted to has not yet been put into execution, though the property is confiscated, and the lawful proprietor is

obliged to conceal himself. These are some of the discouragements thrown in the way of establishing Christianity in the south of Travancore. The Society will, I hope, endeavour to obtain justice for Christian Missionaries and their converts who reside in native states in alliance with the Company. This is the point to which attention should be directed, and inquiry made, of the English authorities. It will be found that we and our converts are at present without the least protection, and are exposed to the operation of the native laws which make no distinction between the killing of a man or a cow, or defacing an idol, but award the punishment of death equally to each of these acts.

SOUTH SEAS.

YOUTHFUL CONVERT AT RAROTONGA.

(From Rev. William Gill, March 26, 1841.)

OUR schools are well attended, and, I am happy to state, afford many blossoms of hope. Some of the children were some time since, tempted to join in a heathen dance, got up by the "Tuteauri,"* but the majority are constant in their attendance, and make good progress. Several among the teachers have given pleasing evidence of a renewed heart; and others, both teachers and elder scholars, are among the inquirers. I could mention the cases of several, but at the present time will refer only to one,—that of a young man about 18 years old. I do so the more willingly because it has some reference to the labours of our departed brother Williams. It appears before us as the fruit of a word spoken in season by our brother; the result of which yet remains to be disclosed to him in eternity.

My first conversation with the lad was as follows:

"I have," he said, "long wished to converse with you."

"On what subject," I inquired, "do you wish to converse?"

"On the subject of baptism."

"Tell me first what you think of baptism?"

"I think it to be a sign, by which to show that our hearts are entirely defiled by sin, and that except we are renewed by the Holy Spirit, we cannot be saved."

"Are all men fit subjects for baptism?"

"No, none but those who hate sin, and

who have run to Jesus, and desire to become entirely his disciples."

I observed that what he had said was in accordance with the word of God, and inquired whether he had been baptized. To which he replied,

"No, I have not. When my father was baptized, he took me with him to Williamu, who put me back, stating I was too old and too wicked to receive the ordinance, until I sought it myself. Some time after I was taken to Mr. Buzacott, who also refused me."

"Do you remember being taken by your father to Williamu?"

"Yes, quite well."

"Were you a steady, thoughtful lad then?"

"No, far from it. I was a very wicked boy. I would not live at home; I joined, as often as I could, a set of wild lads with whom I used to steal, and commit all kinds of sin."

"That was, indeed, an awful condition," I observed. "Was it really your character at that time?"

"I have not told you all," he replied; "I cannot. I was, indeed, a very wicked boy."

"But," I continued, "I am surprised at what you say, because since my residence here, I have known you as a steady lad in the school. What first wrought a change in your conduct?"

"While I was so wicked, I frequently

* Rejectors of Christianity.

had thoughts of fear in my heart, but they were not lasting, until one day just before Williamu was going to England, he came here to preach, and afterward to address the children; being his last address, I was induced to go and hear him. He told us it was an evil and bitter thing to sin against God, and exhorted us to go to Jesus for pardon and salvation. He told us we ought to go at once and not delay."

"Well, how did this address affect you?"

"It caused fear to grow in my heart, because I then saw my sin, and it also excited my desire to speak to Williamu."

"Well, did you speak to him?"

"Yes," replied the young man, "I with another went and begged a little book, that I might learn, for I did not then know how to read."

"How did you succeed?"

"I asked for a book, and Williamu looked at me and said, 'Are you come for a book? Why, I know you to be a very wicked boy, and besides you cannot read; how is it that you are come to beg a book?' I then told him all he had said was true. I was a very wicked boy, but from what I had heard that morning, I was full of fear because of my great sins, and now desired to learn, and would try to cast off my former habits."

"Well," I inquired, "what did Williamu say then?"

"He exhorted me to learn to read, and read the good word of God, and to pray for a new heart."

"But," I continued, "this is a long time since, upwards of six years ago. Have you attended to Williamu's advice, and been a praying lad ever since?"

"From that time I have been a steady lad, I have obeyed my father, I have attended the schools and the house of prayer. I used sometimes to pray, but my heart was the same as formerly. I did not hate all evil. I did not desire Jesus with all my heart."

"But do you think that your heart is interested about these matters now?"

"Oh, yes!" he replied, "I feel very different *inside* now to what I did formerly; my heart is become soft, and my eyes are opened."

"Has this been a sudden change?" I inquired.

"No, it has grown very softly."

"But are you sure this change has taken place? What are the signs?"

"I think my heart is changed. This I know, sin is become a very wicked thing to me; I rejoice in private prayer to God; my heart is made light, and I desire to be found in Jesus, that He should be my Lord and Master, and I become His servant."

After some other conversation the young man left with a promise that I would meet him again in some few weeks' time. Doubtless the word spoken by our departed brother was a word in season to his soul. Oh! to be wise to win souls—to sow beside all waters. The word cannot be lost; we have the Divine promise, that in due time we shall reap if we faint not. Brethren and fathers, pray for us that our faith fail not; that we may continue stedfast in season and out of season; beneath the blaze of prosperity or the chilling influence of adversity; and, after having done all with patience, wait for the glorious revelation of the last day.

GRATITUDE OF ORPHAN CHILDREN AT RAROTONGA.

THE friends who were kind enough to contribute for the relief of these poor children, will be gratified with the proofs of their thankfulness conveyed in the following letters, transmitted from the island by our brother, Mr. Gill, who, in reference to the subject, observes:—

I cannot refrain from adverting to the joy which was manifested by our destitute orphan children, when they received the garments and cloth sent out last year. Long before the day of distribution arrived, many of the children wrote short letters on their slates, begging that they might not be forgotten. The number of orphans is so great that the new cloth given

them has made quite a difference in the appearance of the children on the Sabbath. You would almost think them little English children. Since they have received the garments, many letters of thanks have been written to us. Thinking it would be pleasing to you to see the expressions of their gratitude, I inclose the following three letters as specimens.

(Translated from the native language.)

1.

BRETHREN AND SISTERS IN ENGLAND,
—Great is the joy of our hearts—the destitute, and the fatherless—because of your

compassion to us. This is from one portion of the children of Rarotonga, at the settlement of Arorangi. This is that by which we know your great compassion to us;—you for-

merly prayed to God for us, and your prayers were prosperous;—God heard them, and his good word grew quickly here in Rarotonga. Now you have given cloth to the fatherless and great is our joy, because our appearance in the house of prayer was formerly very dirty, but now we shall think continually of God's love, and we will also pray to him for you, that his great love may grow abundantly with you in your land. This is the end of our word now.

NAPA, *a teacher.*
PAPAA, *a scholar.*

2.

BRETHREN,—Because of your great love to us our hearts greatly rejoice. This is our word to you. We are a company of destitute children,—we have no property to compensate your kindness to us. May you be rewarded by God! That is our prayer. The clothes you have given us, poor orphan children of Rarotonga, have reached us. Our parents are dead, and you have become our parents, because you have given us many good things with joy and compassion. This is our word,—we will pray for you, and you must pray for us. Now, children of England, and brethren, and fathers, let us love one another as Christ also has loved us; let us also love the heathen lands that yet remain who know not God; and let us make known his great love to the world in giving his only begotten Son that we may

be saved. He is the light and the life of men; there is no other good. May we all be found in him at the last day. All the teachers; all the Chiefs; all Britain; and all Rarotonga; and a great number from heathen lands. This is the conclusion of our word.

UNU, } *Two boys.*
TORIA, }

3.

FRIENDS AND BRETHREN IN ENGLAND.—We formerly heard of God's loving kindness to you, but now we truly know that you have been compassionated by Jehovah, because you have had compassion for us, and sent us the good word, and slates, and pencils, and teachers, and now you have sent us a great quantity of beautiful cloth, that we may be clothed on the Sabbath. We formerly resembled the worms without cloth. Our mothers are dead—we now dwell parentless—God only is our parent. We have not been able to attend the house of prayer: the want of cloth has been the reason. Our native cloth soon rots,—it is only the skin of a tree and will not keep good long; therefore we are greatly rejoiced by this English cloth you have sent us that we may be covered. We have no property in our land. We will pray to God for you. May you be saved by the Messiah. This is all our word.

TEPAIRU, } *Two girls.*
MIRI, }

SOUTH AFRICA.

CALEDON INSTITUTION.

(From the Rev. Dr. Philip, September, 1841.)

THE appended Missionary intelligence has been received from the Rev. Dr. Philip, who, at the period when he transmitted it, was travelling in the interior, accompanied by the Rev. E. Williams, Missionary at Hankey; and A. Bruce, Esq., of the Madras Civil Service, who had formerly visited some of the Society's stations in South Africa.

Past and present state contrasted.

WE arrived at Caledon Institution on the 25th of August. This station presents a most gratifying spectacle to those who saw it in former times. In 1823, the people were in rags; few of them had any covering on them, except the filthy sheep-skins kaross; their huts were of the most wretched description; they were given to drunkenness and its kindred vices; and the ground on which they resided lay waste. In 1825, and the two following years, their condition was, if possible, still more miserable, and the lands were in possession of the neighbouring Boors. In 1832, some improvement was visible on a comparison of their

condition with preceding years. Since then a change for the better has taken place, which struck my fellow-traveller so powerfully, that, on seeing the Institution upon this occasion, he declared he could not have believed it possible had he not beheld it with his own eyes.

From 1832 to 1841, improvement has been going on; but only since the end of 1838 has there been any thing in it of a remarkable character. Till that period the Church was few in number, gave but faint signs of vital religion, and exerted little apparent influence on the body of the people at the Institution. In 1839, the Institution was favoured with a remarkable awakening,

preceded by a state of great spiritual deadness. Its beginnings were at first small, and without noise it continued till men, women, and children, became anxious about their salvation.

Prevalence of religious concern.

At one public meeting, (attended by several hundreds,) Mr. Helm, the venerable Missionary of the Institution, after the public service was over, asked all to remain who felt anxious about their souls: only fourteen retired out of between three and four hundred, and some of these afterwards became inquirers. Among them were to be seen the married and the unmarried, the male and the female; the youthful and the aged; with those who had been all their lives insensible to religious impressions, and notorious drunkards. This state of things has continued without interruption, down to the present period.

Character of the church members.

To use the significant language of some of the people with whom I have conversed on the subject,—“We thought,” said they, “that all had been converted.” This has not since proved to have been the case; but between eighty and ninety have been added to the Church, and a great moral reformation has taken place upon all the people of the Institution. The members of the Church walk worthily of their profession; their general character is marked by humility; their views are simple and scriptural; there is much spirituality of mind among them; they are strongly inclined to converse about the things of God, while they are liberal according to their means, and discover a commendable earnestness to be useful to each other.

Improved spirit of the people.

On my former visits to the Institution, the time I spent with the people used to be occupied in hearing long lists of grievances. They complained that they were oppressed, or cheated out of their wages, or imprisoned, or punished on false grounds. At a public meeting I attended last night, one man only complained, stating that his cattle had been unjustly impounded by a farmer, and the whole congregation felt ashamed, and expressed themselves hurt that any one of their number should introduce such grievances on an occasion so solemn. This was

the more remarkable, as the meeting consisted not of the Church members only, but of all the inhabitants of the Institution. I have been here nine days, and, with this single exception, have heard nothing but the language of gratitude from any of the people.

Advance in Civilisation.

There are two services on the Sabbath, and religious services every night in the week. On Sabbath the place of worship, which seats about 400, is well filled, and on the week evenings the attendance averages about 250. The people are now dressed in British manufactures, and make a very respectable appearance in the house of God. The children, who formerly went naked, and presented a most disgusting appearance, are decently clothed,—the effects of an improved taste, and of habits of temperance and industry, which have arisen from the power of religion among them. Instead of a few wretched huts resembling pigsties, we have now a rising and regular village, and the valley on which it stands, which till lately was uncultivated, is now laid out in gardens, and the turf inclosure is rapidly giving place to the live fence. While religion was in a low state among the people, we could not get them to build decent houses; last year the walls of forty houses were raised beam high, and fifteen of them have been covered in, and are now inhabited.

Means of the late revival.

The work of God, as it appeared in the late revival, seems to have begun here, as has been the case in many other instances, with the pastor of the church. At the public and friendly meeting we had this morning, frequent allusions were made by the people to the vision of the dry bones in the prophecy of Ezekiel, to which they compared their former situation; and it was the state of things as conveyed by this apt comparison, that becoming increasingly burdensome to the mind of Mr. Helm, led him to earnest prayer, the only relief he could find for his troubled and oppressed spirit. While praying in this earnest manner, it is natural to suppose that exertions for their good would be multiplied, and that there would be something in their tone and manner calculated to act powerfully on the objects of so much solicitude.

DYSALSDORP.

(From the Rev. Dr. Philip, Dysalsdorp,* Oct. 25, 1841.)

Attachment of the people to the house and ordinances of God.

In every thing my expectations concerning this station have been exceeded, and I see nothing to be wished for, but the continuance of that prosperity with which it has been blessed. I could scarcely believe it possible that such a change should have been effected in so short a time. The school-house, which serves as a place of worship, and the mission-house, are very respectable buildings, and Mr. Melvill has done himself much credit by the good taste they display. Mr. Bruce and Mr. Williams were both agreeably surprised with the place and the people; but their pleasure would have been still greater, had they seen both as they existed at the end of 1838. The different points from which the people collect for public worship, may embrace a circuit of two hundred miles, and many are two or three days upon the road, coming to the house of God and returning from it. The congregation averages from 200 to 300, and not fewer than from 700 to 800 are brought under the direct influence of the Gospel. The number over whom, by their instrumentality, it must exert an indirect influence, are not to be lost sight of in our calculations, as to the good that may be done by the labours of the Missionary at this station. Many of the people arrive on the Saturday night, when a religious service is held for their benefit; and we had upwards of 250 present at worship last Saturday evening. I preached in the morning from Psa. xc. 16, 17. The people never seem to tire of the church and the school. They held a prayer-meeting at six o'clock in the morning, and the place of worship was so crowded at that hour, that many, who could not get admission into the place of worship, were on the outside listening at the door and windows. After a short interval they assemble in the Sabbath-school, and the exercises of the school are resumed after the morning service. In these exercises the whole congregation, young and

old, unite: nothing can exceed the intensity of their application. During the school exercises I counted 120 out of doors, conning over their lessons, and 70 young people in the Infant School, who could not get admission into the place of worship.

Their earnest desire for religious instruction.

When it is recollected that their opportunities of being taught to read are confined to the Sabbath, and many even to one or two Sabbaths in the month, and that it is not yet three years since letters were first introduced among them, you will be surprised to hear that there is a Bible-class of 29; that there is another class, of upwards of 20, reading tracts; and that many of them are reading in the small lesson-books. They are very unwilling to shorten the school-hours; and when the afternoon school closed I was called again to address them. Understanding that I was to preach again in the evening, with the exception of a few who were obliged to take their departure at the close of the afternoon service, the great body of the people remained till nine o'clock in the evening, when most of them took their departure to travel all night. Such was their attention, and the interest they felt in addresses delivered to them, that notwithstanding the distances from which they had come on foot, and the journeys they had before them, most of them stood to listen instead of sitting down, during the morning and evening services. They seemed to drink in all that was said, and appeared afraid to lose a single word. I was greeted more than once by upwards of 400; many of them, holding my hand, delivered very appropriate speeches, and wet it with tears of gratitude. It has been altogether a most exciting occasion. May the Lord keep the enemy from sowing among them the seeds of contention, preserve the fine spirit that pervades them, and make them a blessing to the surrounding country!

BETHELSDORP.

(From the Rev. Dr. Philip to the Directors, Dec. 2, 1841.)

Its former political importance.

Bethelsdorp is connected with many interesting associations. It was there Vanderkemp first pitched his tent, when at the

request of General Dundas he commenced his labours among the Hottentots. It was against this station that all the concentrated efforts of the Colonial Government were for

* Formerly called Dysal's Kraal.—*Kraal* means a collection of huts. *Dorp* is the Dutch for *Town*.

some time directed. It was here the question was to be tried, whether the Hottentots were fit for freedom; and here it was decided.

Interesting characters among the church members.

The people at this station have also had a very remarkable revival of religion among them. At our second meeting, several of the people expressed themselves with much feeling and good sense. One of them had been a slave; and he gave a very affecting narration of the manner in which he was captured, when a boy, on the coast of Africa; his sufferings on the voyage to South America; the circumstances under which he was brought to the Cape of Good Hope; of his conversion under the labours of our late Missionary, Pacalt, and of the persecutions which he had afterwards to endure for Christ's sake.

One of the old men, who remembered the state of the Hottentots before the Missionaries came among them, drew a very lively picture of their former bondage, and endeavoured to impress on the minds of the parents present, the necessity of bringing up their children in the fear of the Lord, and of keeping before their eyes the great things the Lord had done for them.

Appreciation of the Gospel.

All were deeply affected by an address containing a comparison between the hardships of the first and second captivity, showing the difference there must be, in a state of slavery, to those born under it, and to those reduced to it after having grown up in life under the blessings of freedom. All saw the connexion between the continuance of their liberties and that of the Gospel among them, and when it was remarked, that a Book of Lamentations was written for the Jews, under the second captivity, the allusion was understood, and the people evinced much emotion.

Christian generosity of a Hottentot widow.

At the conclusion of the meeting, a poor widow came forward, and requested that her name should be put down as a subscriber for one pound sterling, yearly. When it was suggested to her that the sum was more than she could afford, she replied, nothing that she was able to give, could bear any comparison with the value of the Gospel.

An incident that affected me more than any thing I had met with on this journey, occurred after I had retired from the third meeting. While reflecting alone on what had passed during the evening, a deputation from the church was introduced to me. After a short address, adverting to what the Lord had done for them, they concluded by stating, that they had been deputed by the church to request me to continue over Sabbath among them, that we might join in the commemoration of the body and blood of Christ together; and they were the more earnest in urging this from the consideration that it was likely to be the last time that we should have the opportunity of enjoying that privilege on this side of Jordan.

Liberal efforts to extend the Gospel.

The following is a list of the subscriptions which the people have engaged to pay during the ensuing year; and notwithstanding their poverty, if Providence give them a fair return for their labours, the Missionaries think that they may be depended on:—Zuurbrak 115*l.*, Pacaltsdorp 109*l.*, Dysal'sdorp from 80*l.* to 100*l.*, Hankey 150*l.*, Bethelsdorp 100*l.*, Port Elizabeth 70*l.*, Uitenhage 90*l.*

When the low state of wages in the immediate neighbourhood of the Institutions is taken into account, and considering that they have all the poor, aged, and infirm of the coloured population to support, the sums they propose to raise may be said to be great in proportion to their means, and will, I hope, stimulate the liberality of our friends in England, Scotland, and Ireland.

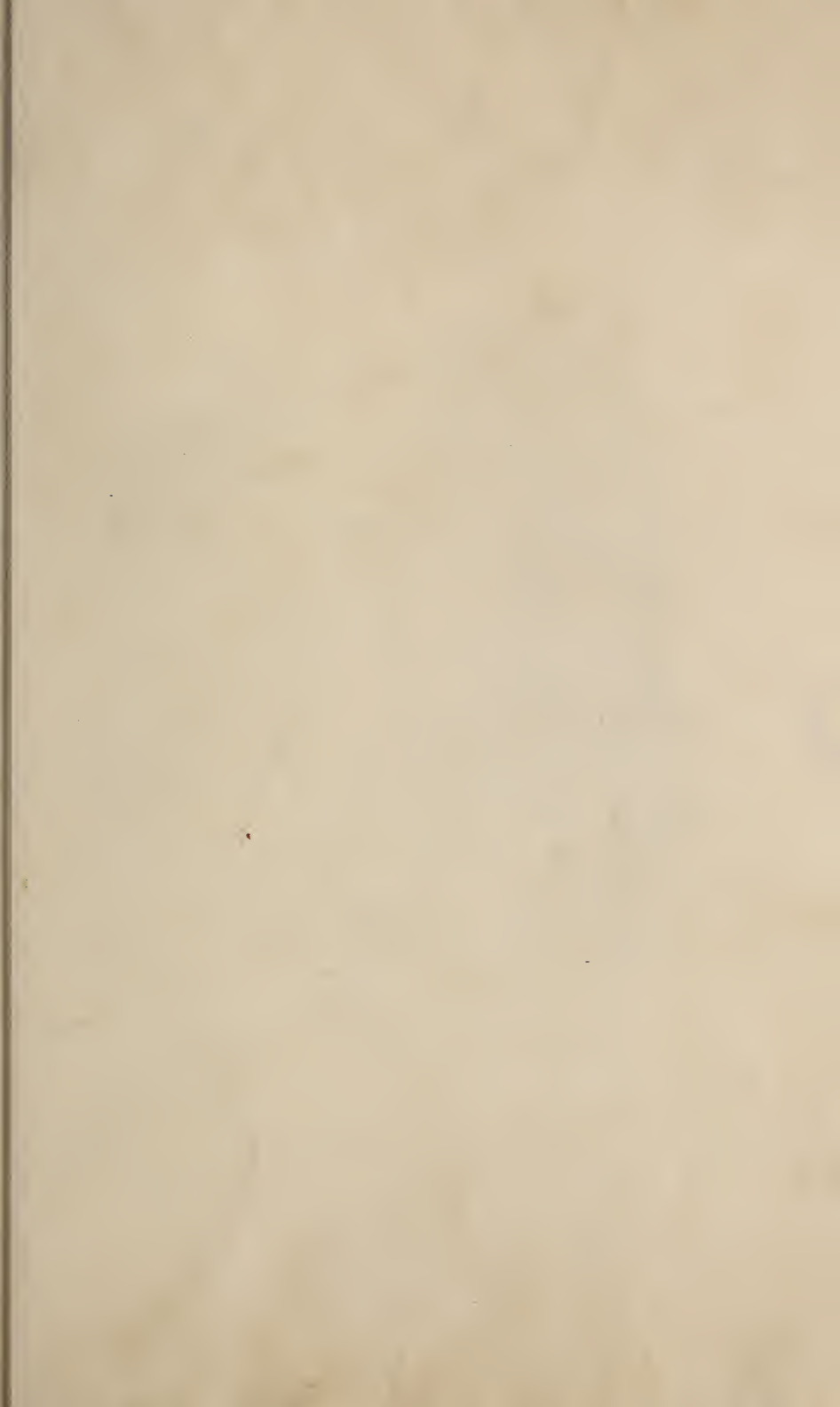
DEATH OF MRS. MORRIS IN DEMERARA.

OUR Mission in the West Indies still continues to suffer under the bereaving dispensations of Divine Providence. The mournful event now communicated occurred on the 4th October last, although through an inadvertence the information was not forwarded to the Directors for three months afterwards. Mrs. Morris died of fever after an illness of only two or three days. We deeply commiserate our brother, Mr. Mor-

ris, under this severe trial, and affectionately commend him to the sympathies and prayers of the friends of the Society at home. The death of his excellent wife will be long and seriously felt in her own department of the Mission, the duties of which she discharged with delight to herself and with every prospect of extensive and lasting benefit.

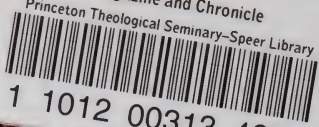
	£	s.	d.		£	s.	d.		£	s.	d.
Barkway	2	16	2	Abergavenny	8	2	7	Trewyddel	9	5	7
Public Meeting of the Royston district	37	13	3	Lydia, for the Malagash Refugees	5	0	0	Llandilo	5	2	0
				13l. 2s. 7d. Norfolk.				Rhosycaerau, Fishguard, and Rehoboth.....	18	18	8
	196	18	6	Lynn	23	13	6	Newport	10	0	0
* Including 117l. 17s. 4d. acknowledged in Dec. Cheshire.				Northamptonshire. Daventry Sunday-school	9	12	0	Maenclochog	5	2	0
Middlewich	50	0	0	Somersetshire. Yeovil	44	13	6	St. David's	16	11	1
Cumberland.				Wellington	33	15	10	Solva	24	15	7
Carlisle	48	6	1	For Wid. and Or. Fund	1	0	0	Less exps. 2l. 7s. 5d.*	236	15	6
Brampton	5	1	1	34l. 15s. 10d.							
Devonshire.				South Petherton.....	20	4	8				
Newton Abbot.....	8	13	0	Warwickshire.							
Uffculme	13	10	0	Coventry Branch, on ac- count.....	50	0	0				
Chudleigh, Mrs. Davison, (D.)	10	0	0	Wiltshire.							
South Molton	22	8	8	Salisbury, Rev. S. Sleigh, in addition to 13l. 6s. acknowledged in Nov.	14	13	6				
Plymouth, S. Derry, Esq. for Nat. Sch. mistress..	5	0	0	Yorkshire.							
Dorsetshire.				Thorne	12	0	0				
Beaminster, T. Gould, Esq.	1	0	0	Rotherham, Mr. Cowen, for a girl at Calcutta, to be called Elizabeth ...	3	0	0				
Blandford	49	6	3	Per W. Stancliffe, Esq., Huddersfield, Highfield Chapel, for Wid. and Orphans' Fund	5	0	0				
Bere Regis	6	0	6	Wakefield, Zion Chapel, Quarterly Subs.	19	5	0				
				Miss Morris's Seminary	5	0	0				
Shaftesbury Association—				29l. 5s.							
Stalbridge.....	6	9	8	Beverley, Mr. George Col- lison Tuting, for a stu- dent to bear his name in the Seminary at Bang- alore	12	0	0				
Bird Bush, 1841	5	6	4	York, the Ladies of Sa- lem and Lendal Cha- pels, for the Orphan Schools at Calcutta, under the care of Rev. W. Morton	41	0	0				
Ditto, 1842	4	8	7	WALES.							
Fovant	2	15	2	Milford Haven	30	10	0				
18l. 19s. 9d.				Llangollen, Mr. Ebenezer Cooper	1	0	0				
Swanage	4	15	9	Welchpool, per Mr. G. Jones.....	19	0	0				
For N. T. R. Chamberlain	10	0	0	Pembrokeshire.							
14l. 15s. 9d.				Welsh Branch—							
Essex.				Llansilio	3	3	2				
Aux. Soc. per W. Ridley, Esq.	188	0	1	Tyrhos	4	15	6				
Thaxted, S. S. for an Or- phan at Berhampore, to be called Thaxted				Glandwr and Moriah..	24	16	6				
Sewell	3	0	0	Penygroes, Hebron and Nebo	65	1	0				
Kent.				Trefgar and Pencwm	24	4	9				
Marzate, F. W. Cobb, Esq.	10	0	0	Brymerian	22	1	0				
Lincolnshire.				Melindre	5	6	0				
Pinchbeck	18	0	0								
Kirton	20	0	0								
Per Rev. J. Pain—											
Horncastle	40	8	0								
Spilsby.....	14	18	6								
Welton-le-Marsh.....	16	11	1								
Alford	14	6	0								
	86	3	7								
Spalding	12	5	6								
Middlesex.											
Parson's Green, G. G. for Malagash	1	0	0								
Monmouthshire.											
Monmouth, Mrs. Hales, per Rev. A. Wells	1	13	4								

Contributions in aid of the Society will be thankfully received by Thomas Wilson, Esq., Treasurer, and Rev. John Arundel, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by G. Yule, Esq., Broughton Hall, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow, and at 7, Lower Abbey-street, Dublin.



I-7 1842/1843
Missionary Magazine and Chronicle

Princeton Theological Seminary-Speer Library



1 1012 00313 4691